366 ulation growth in itself may be said to lead to markets, and markets and
494
761 transportation facilities, when present, "feed back" to stimulate further growth.

443 Markets, especially those on motor roads, tend to set the
494 one pattern or rhythm of intersettlement communication and travel. Thus
484 if Bukar or Magumeri wishes to take several bags of millet to Yerwa (Maiduguri) he knows that he can get a lorry at the Thursday, Sunday or Monday market, which can take him and his goods to the capital. Again if Bukar's sister is coming to visit him from the capital or some other distant town in Bornu, she will arrive on a market day. If a man's wife wishes to divorce him, or he her, she must wait until market day to leave him in order to obtain "proper" transportation back to her relatives if they live in some distant part of the state. Thus the market cycle plus the presence of lorries and roads determines a large part of the temporal movement of rural life. This, of course, adds zest, interest
443 and excitement to market day. Beyond the temporal categorization of
[203] events, markets are also major sources of news and gossip about politics,
[273] marriages, births, circumcisions and deaths. Pagans brew beer for sale
[525] on the local market day, and gamblers hold (illicit) card games in the nearby bush area. Gambling, strangers, new bits of gossip, perhaps a new woman or two, drummers and entertainers, all contribute and create not just an ordinary day for buying and selling goods but a festive occasion which is regarded as a break or relief in the daily monotony of rural life.

443 Each local market has its head man (mala kasube) to whom
692 disputes are referred. If he is unable to settle the disagreement, then
[632] the disputants are taken to either the Lawan (Village Head) of the market town, or the judge, if the town boasts a court. In Maiduguri, there